/69 cont./

276 in his mouth and light. The smoke was inhaled. They even smoked my heavy black tobacco in the same manner and in the same size, and they tolerated it without difficulty, although theirs was light as straw.

517 Not a sound came from the houses; the plaiting had been pushed in front of the entrance. Were the women not lying awake in the hammocks? The two araras, who during the day were in the habit of cawing from the roof poles, were asleep on a partly withered palm. No insects were annoying us. For two or three hours we sat under the star-studded dome of the heavens, surrounded all around by the dark mass of the woods. The smallest cloud that rose anywhere was observed and became the subject of a discussion about where from and where to. As soon as an animal sound became audible in the woods, everyone would be silent for a moment, waiting to see whether it was repeated, and then they would whisper to each other "a tapir," "an armadillo," or the like, while one man half mechanically whistled in imitation of the animal cry. There was also no lack of in-
517 voluntary sounds. Sucking sounds with saliva, belching, or break-
576 ing wind was not restrained. Bakaïrï sum, nihil humani a me
[514] alienum puto. But the moment someone behaved too badly, there immediately followed, as a direct reflex movement of all the colleagues, a brief violent spitting to one side, without an interruption in the conversation. To be sure, if there were a
[626] repetition, Tumayaua or Paleko would mutter something that seemed to mean, "Confound it, we have a guest, after all," and the culprit would lose himself in the shadows six paces away. It was very patriarchal.

823 We discussed in detail the subject most important for me,
829 the geography of the Kulisehu. The river was drawn in the sand, the tribes were enumerated and designated with maize kernels. Thus I gradually learned to understand the correct relationship of the Kulisehu and Kuluëne and learned that the main body of the Nahuquá tribes, each of which was designated by a special
829 name, lived on the Kuluëne. All people were either good,
577 "kûra," or bad, "kurâpa." The distinction was made chiefly,

/334 cont./

* 171 55 [124] One of the women in the Paranatinga village was called makála tujujú stork. The names of the men were usually obtained without difficulty; sometimes there was a little reluctance and it was preferred that a friend give the information. One Bakaïrí allegedly had no name because his parents had died early. From the women on the Kulisehu I always received only the answer, "I am a woman"; however, I neglected to ask a third person.

* 171 553 997 I have described the custom of exchanging names; cf. pages 115 and 122. It explains why the Indians make so little fuss about submitting to Christian baptism. To them it means simply a ceremony by means of which they lose their old name.

* 171 844 [849] [892] Birth and couvade. Abortions are said to take place frequently. The women are afraid of childbirth. Among the Bakaïrí they make a tea from the root of a campo tree called perovinha. Probably there are also mechanical procedures. The woman gives birth in a kneeling position on the floor, hanging on to a post. The hammock is not supposed to be soiled. Women who demonstrated this to us in pantomime and who knew about it from experience stated emphatically that the pains were great.

* 171 846 They soon get up, however, and go to work, and the man goes through the well-known couvade, the male lying-in, during which he adheres to a strict diet, does not touch weapons, and spends most of his time in the hammock. On our return we saw such a couvade in Malgéri in Paleko's house. An actual lying-in room had been /335/ set up by stretching two man-high walls of hanging buriti leaves from one of the main posts to the outer wall. In this way a three-cornered segment was closed off. I was gladly allowed to enter so that I could give the child beads. Inside there were stretched four hammocks, sheltering two women with babies and two men. A strong odor of pikí, coming from rubbings, filled the room. The babies were kuséga, ill, weak, [755] the parents complained. The fathers and mothers were ceaselessly occupied with blowing on them, and, to be sure, with hollow-sounding noises with the mouth nearly closed, which was hardly interrupted for a moment throughout the following night. The [514] [862] husbands left the house only to relieve themselves; they lived exclusively on thin pogu, mandioca cakes crumbled in water.